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ON THE SCIENCE OF THE HUMAN MIND.

AMONG the deteriorations of modern learning, perhaps their is none more conspicuous, or more to be lamented, than the disrepute which has long enveloped the science of the human mind. He who reflects with calmness, cannot but feel strong emotions of surprise, when he observes that not only the mass of society, but those whom virtue has made venerable, and whom study has made erudite, have appeared to have held in small estimation, or to have reproached or ridiculed the subject of metaphysics. Of the causes of this unfavorable and unmerited disesteem of a science, noble in its nature, and from the intelligent discussion of which may be anticipated a salutary improvement of human life, one undoubtedly may be found in the visionary speculations and absurd paradoxes of those who in former ages devoted their time to mental inquiries. It not unfrequently happens that a disengenuous or ignorant advocate prejudices others against a cause which he is urging with zeal, and his senseless subtlety, vacant argument, hollow declamation, and indefensible arts obscure the object of his labours, which simply unfolded might disclose a native lustre, excite admiration and stimulate pursuit. The schoolmen chiefly employed their attention in investigations beyond the reach of human discovery, and while they talked with incessant loquacity, about occult qualities, talked of that which they did not under-

stand, and amused their readers with a mystical and ostentatious display of learning, to conceal their ignorance or gratify their vanity. But to infer from the frivolities and irrational doctrines of scholastic folly, that the human mind is intrinsically ignoble, or that its laws of operation are insusceptible of research, is a sophism so easily detected by the faintest glimmerings of the torch of reason, that it can scarcely stand in need of exposure. In the different departments of natural philosophy, some have written in a manner, empty, verbose and uninformative. They have mistaken the chimeras of their own imaginations for the actings of material agents, and where they should have erected an edifice of knowledge, have only reared the "baseless fabrics" of visions. How incongruous would it be to deduce from this that physics is unimportant in its nature, or incapable of profitable study. There have been many sciologists; Are there therefore no sages? There have been many impostors; has integrity therefore fled from the earth?

It must be conceded that it requires no small effort of attention or pertinacity of application, to make substantial progress in intellectual science. The air, water, the solar rays, the electric fluid and the celestial bodies are either visible or tangible, they rouse our curiosity, and interest our feelings in the infancy of age, some knowledge of the laws of matter is necessary in our earliest years, but mind being imperceptible to sense, and an acquaintance with its properties less requisite to the preservation of life, and the comfortable subsistence of corporeal nature, we acquire a habit of neglecting the subjects of consciousness. The conquest of this habit is not easily accomplished. To draw off the mind from material things, and fix the attention upon the ideas excited in the mind by sensation and reflection, require an abstraction, labour and perseverance, of which examples are not very numerous or very signal. So multiplied are the attractions of our regard, so seducing the fascinations of imagination, so insuperable the reluctance to those exertions of industry which must be made, and to the conflict of those difficulties which must be sustained in the metaphysical science, as may in some degree abate the astonishment, that while physics has been successfully explored, spiritual being is in a state of comparative obscurity.

The present age is peculiarly addicted to reading of an unsubstantial and unimproving character. The volumes of Descartes and Locke are neglected, that there may be leisure for the perusal of the airy and erring writings of the novel and romance—productions indeed, to the false taste and disordered imagination, delectable and enthralling, but whose pages are not to be scanned without consequences lamentably, and not unfrequently permanently, deleterious. Their direct tendency is to impair the energy of the faculties, to infuse a disability, and to inspire a disinclination for reading of more weight and importance, and of greater difficulty.

This terrestrial scene with its sublimest objects shall one day disappear; the noblest monuments of human industry, planned by the skill and erected by the labour of many preceding ages, shall like the hands which erected them, pass into oblivion. But intellect, simple and indivisible in its essence, is of necessity incorruptible; its faculties can never sleep in perpetual unconsciousness; rapid time which is ever spoiling with dissolution and decay, the world of matter, can never touch with its withering and destructive blasts the immaterial spirit. How noble its dignity! It is destined to act through immortal duration. That surely must be worthy of assiduous study, whose character is immeasurably nobler than any other terrene existence, whose activity shall be protracted through infinity, and which is of greater value than the sun, moon and stars and all the stupendous works and effulgent splendours of the united material system.

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### ON THE LOVE OF GOD.

*(Concluded from page 40.)*

If the contemplation of the goodness of God be the first natural cause of our love towards him, that love it is manifest, will be proportionate to our acquaintance with his perfections. Let us

then endeavour to improve in our knowledge of God. His moral excellence is indeed the proper object of affection, but we cannot consider it separately from his other attributes. They are all either subservient to or identified with it. They all contribute to fill up and perfect the great and inexpressible idea of Deity. Nor let us imagine that this knowledge is too high for us.—Every page of Holy Writ invites us, the voice of the whole creation calls us to pursue it. Has the everlasting God raised us from the dust, and breathed into us the breath of life; has he furnished us with faculties to apprehend, to imagine, to reason; has he made us “beings of large discourse, looking before and after,” curious to know, and intelligent to discover; has he set us in the midst of a theatre of wonders, building up the bright canopy of the heavens above, and spreading out the green earth beneath us; has he so finely constructed, so delicately wrought the frame which we inhabit, that every sense shall drink in rapture and amazement;—and can we enjoy the gifts, yet forget the Giver; and while we stretch our researches through the varied provinces of nature, neglect Him who made and sustains them all? What is the whole tenor of Scripture, but a history of the character of God manifested in his dealings towards us? It is that awful and perfect character, equally wise and holy, equally elevated and amiable, which the highest spiritual intelligences esteem it their glory to contemplate. What language can express our folly, if we refuse to share so blessed a privilege!

But it is not necessary to enter very largely upon a topic which is enforced by the explicit testimony of Holy Writ. “This is life eternal, that they may know thee, the only true God, and Jesus Christ, whom thou hast sent.” “O righteous Father, the world hath not known thee; but I have known thee; and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me, may be in them, and I in them.” These are the words of our ever-blessed Redeemer. Hear also St. Paul:—“Wherefore I also cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the Spirit of wisdom and revelation in the knowledge of him.” And this I pray, that your love

may abound yet more and more in knowledge and in all judgment." "For this cause also I do not cease to pray for you, and desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding." "Grow in grace and in the knowledge of the Lord Jesus Christ." "For this cause I bow my knees unto the Father of our Lord Jesus Christ, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend, with all saints, what is the length and breadth and depth and height, and to know the love of Christ, which passeth knowledge, that ye may be filled with all the fulness of God." What the Apostle prayed for earnestly, we ought to desire fervently; and what we fervently desire, we shall strenuously endeavour to obtain.

The love of God has its foundation in our personal experience of his goodness, as well as in the knowledge of his perfections. Let us then so attend to and consider the mercies we receive, that we may grow daily more and more sensible to the bounty of him who bestows them. This is an exercise in which the more eminent saints appear, in all ages, peculiarly to have delighted. Indeed I know not any disposition which more decisively marks a truly Christian frame of mind, than a lively sensibility to the exceeding bounty of God in all his hourly and ordinary mercies, as well as in the more special instances of his providential care and kindness. Worldly persons seem to have little sense of the magnitude of the blessings they enjoy. They go on thoughtlessly and thanklessly wasting all the bounties of Providence; and, if but a few drops of bitterness are shed into the cup of their pleasures, are apt to think themselves hardly dealt with. But whoever has learned his religion at the feet of Christ Jesus; whoever has deeply felt the majesty of God and his own meanness; whoever has been duly humbled under a sense of his many and most grievous offences, his abuse of the mercies he has largely shared, his frequent forgetfulness of his best Benefactor, the saint and worthless service of his least sinful days;—whoever in short has just notions of himself, and sees things as they really are, will be deeply penetrated with the condescension, the long-suffering

and the goodness of that adorable Being who has bestowed upon him, every thing he possesses, all he has and all he hopes for. And if he has sinned wilfully against his Creator (as, alas ! which of us has not ?) and if he has suffered chastisement for his offences (of which all are partakers ;") how will his heart glow with gratitude towards the gracious Father who loved him even when he was most unworthy, and visited him with timely afflictions, lest he should perish for ever ! Could the veil which now separates us from futurity be for a moment drawn aside ; and those regions of everlasting happiness and sorrow, which strike so faintly on the imagination, be presented fully to our eyes ; it would occasion, I doubt not a sudden and strange revolution in our estimate of things. Many are the distresses for which we now weep in suffering or sympathy, that would awaken us to songs of thanksgiving :—Many the dispensations which now seem dreary and inexplicable, that would fill our adoring hearts with astonishment and joy.

But though it is highly desirable that we should attend diligently to God's dealings with us, and acquire a very lively sensibility to every instance of his goodness ; it is, at the same time, important, that this personal wakefulness be accompanied with an habitual regard to the general character of his providence, otherwise it may happen that the pressure of temporary affliction may shake the very foundations of our faith. A settled conviction, founded upon rational evidence, of the beneficence of our Creator, is the key-stone of all religion. This blessed persuasion, increasing with an increasing knowledge of the nature of his government, is the first source of Divine love. More strictly rational than the second, yet abounding less in ardour and animation, it gives in stability what it borrows in feeling. A love of God founded only on the perception of his excellence, would move our hearts but faintly ; flowing only from a grateful sense of his goodness to ourselves, it might be fluctuating and fitful. Both therefore must be united ; and a more beautiful instance can hardly be imagined of the harmony with which the different principles of our nature concur in the service of our Maker. It affords an example, too, which is highly characteristic, of the way in which God has ordained that our faculties and feelings shall act together to build up the perfect Christian.

The seeds of holiness are sown in this life, but they grow up and flourish for eternity. It is impossible to contemplate the two great sources of our love to God, without perceiving that, as each is in its nature capable of increasing without limits, the sentiment to which they gave birth must be, in like manner infinite. God is unchangeable; but one idea of his perfections is capable of perpetual enlargement, and his promises assure us of an unceasing accumulation of benefits. Here, indeed, our views are faint and our affections languid; yet even in this life we are gradually maturing for heaven, and travelling towards that kingdom where the tabernacle of God is planted. In proportion as our natures are renewed and sanctified, we feel a growing complacency in contemplating the adorable image of our Maker, and receive his increasing mercies with still increasing sensibility. And when this "earthly house of our tabernacle shall be dissolved," and we shall rise in the likeness of our Redeemer, holy and incorruptible, will the love that cheered our pilgrimage below fail us in those celestial regions? When we stand before the throne of God and of the Lamb, every faculty vigorous, and every feeling awake to rapture; when the mysterious volume of Providence shall be unrolled, and the wisdom and goodness of the great Father of all things fully vindicated; when the recollection of the past, the perception of the present, and the anticipation of the future, shall unite to overwhelm us with joy and wonder; when we shall behold our Saviour "face to face," and "know even as we are known;" then will love be indeed triumphant, immeasurable as the perfections of our Maker, and inexhaustible as his bounties.

Love is the great principle of the *gospel*; but it has been the first commandment under both dispensations. The Law was published, indeed, in thunders from Mount Sinai, and the punishments it denounced were the sanctions which enforced its precepts. Yet even then "God left not himself without witness;" the love of him was enjoined with the most affecting solemnity; and when our Redeemer republished that Divine precept, he borrowed it from the Pentateuch. This concurs with every natural indication to show that, whatever other principles of action may be useful to a being so ignorant and infirm as man, love is the true end of all religion. Our advancement in holiness may be safely measured



by the growing influence of this affection ; and it is the peculiar glory of Christianity, that, by opening to us the great doctrine of reconciliation through a Saviour, and introducing with that doctrine a service more rational and more spiritual than belonged to the former covenant, it has given to this heavenly principle a practical authority and predominance, which it could not generally obtain under a darker economy.

Love is, even in this world, an unfailing source of happiness. It is so in the natural constitution of things ; just as fear is a source of pain, and confidence of courage. Whoever truly loves God, has a secret fountain of joy within his bosom, which the distresses of this life can never quench, though they may sometimes a little disturb it. It is this inward peace, this heartfelt satisfaction, which alone truly deserves the name of happiness. It was this which sustained the apostles and martyrs of the first ages and made them, in the midst of suffering, more than conquerors. It is this which still pours its sacred influence around us, and sheds a mild, a holy light upon the path of our pilgrimage.

"Perfect love casteth out fear." How full of encouragement and peace is this blessed declaration ! And it is the language of nature in our hearts, as well as of the word of God. It is undoubtedly permitted to every one of us to attain to an assurance of his acceptance and favour with his Maker ;—a blessing so great that it bears with it every other. Do we really desire to possess it ? Let us love God above all things. This surely is no hard precept, no heavy service. What is it that Christianity enjoins us ?—to contemplate that which is most perfect ; to admire that which is most lovely ; to imitate that which is most excellent ; to cultivate feelings and affections which are essentially amiable, suited to our nature, and the sources, even in this world, of almost all the happiness we can enjoy or bestow : to be matured for everlasting bliss ; and, by the perfect sanctification of our souls, become meet for that kingdom, where faith shall be lost in knowledge, and hope in possession, but where charity, unextinguished and unextinguishable, shall reign and triumph forever.

I conclude with a passage which should be graven upon every heart :—"God is love ; and he that dwelleth in love, dwelleth in God, and God in him."

CRITO.



*The daily, constant EXERCISES of GODLINESS, are these :*

## THE FIRST EXERCISE.

### PRAYING ALWAYS.

AN exercise enjoined by Him, who came to call sinners to repentance, Luke xviii. 3. 1 Thess. v. 17. Ephes. vi. 18. By praying always, I mean, to bring ourselves to that habit of praying, to that disposition and temper, which shall put us upon praying, wherever we are, whatever company we are in, and whatever we are doing, though not with our lips, yet in our lives and understandings : An exercise of that consequence, that this praying frame is one of the chief pillars and supporters of a Christian life. To this purpose St. Ephrem gives this excellent rule, "Whether you work, or are going to lie down; whether you stand still, or are in a journey; whether you eat, or drink; whether you are going to sleep, or are waking, take heed you do not forget to pray; whether you are at church, or at home, or in the field; whether you are at a feast, or otherwise engaged, still pray, and converse with God.

These are the prayers which *Tertullian* calls, prayers without a retinue of words. Fiery desires of the heart, and wishes of importunate supplications, which are shot up to Heaven, wound a great way off, fly with great swiftness, keep the enemy from coming too near, and sometimes at one stroke enervate his temptations, when he approaches; for seeing the presence of God in these ejaculations, he is struck with horror, and departs.

And this rule I earnestly entreat you to think of, and put in practice. Before any honest attempt, or enterprize, say in thy mind, "Lord, establish thou the work of our hands upon us; or if it may not tend to thy glory, let it not succeed according to my desires." If thy design be honest and lawful, why shouldst thou be loth to recommend thy endeavours to the conduct of Providence? Try it, and thou wilt find what comfort it will yield in the end. When thou hearest the clock strike, let thy mind immediately mount up to Heaven, and say, "Lord, so teach us to number our days, that we may apply our hearts to wisdom:" When thou art dressing thyself, "Clothe my soul with salvation, and deck me with white raiments, that the shame of my naked-

ness may not appear." When washing thy hands and face, "Bathe my soul in the blood of Jesus, and wash my heart from all iniquity." When walking, "O Lord, cause me to walk in the way of thy testimonies, and let me not wander from thy commandments." When in company, "O when will that joyful day come, that my soul shall be gathered to the innumerable company of angels, to the general assembly, and church of the first-born, which are written in Heaven, and to the spirits of just men made perfect." When writing, "Lord, put thy laws in my heart; and write them upon my mind." When reading, "O make me to understand the way of thy precepts, so shall I talk of thy wondrous works." When rising, "O let me awake unto righteousness, and arise from the dead, that Christ may give me light." When lying down, "O cause me to lie down in the green pastures of thy mercy, lead me beside the still waters of thy comforts." When kindling a fire, "O shed abroad thy love in my heart, and raise such flames within, as may burn up all my dross." When lighting a candle, "O give me the spirit of wisdom and understanding, and enlighten mine eyes, that I may see what is the hope of thy calling." When eating or drinking, "O let it be my meat and my drink to do thy will; feed me with the bread which came down from Heaven, and give me to drink of that water, whereof whoever drinks, shall never thirst again." When riding out, "O thou that ridest upon the wings of the wind, show thyself, conquer my corruptions, and trample all my sins under thy feet." When taking the air, "Come, Holy Spirit, blow upon my garden, that the spices may flow out: make my mind calm, serene, and quiet; breathe upon me, and revive me with the light of thy countenance." When visiting a sick neighbour, "O do thou make all his bed in his sickness, and give me grace to speak a word in season to him, and cause all thy goodness to pass before him." When beholding trees, and plants, and flowers, "Lord, how wonderful are all thy works! in wisdom hast thou made them all, the earth is full of thy riches. O make me as a tree planted by the rivers of water, which may bring forth its fruit in due season." When going to speak to a great man, "Overawe me with thy presence, Lord, that I may not comply with any evil, but may fear thee more than men."

When going by water, "O satisfy my soul with the fatness of thy house, and make me to drink of the river of thy pleasures." When buying or selling, "Lord enable me to keep a conscience void of offence towards God and towards man." When standing in thy shop, "How amiable are thy tabernacles, Lord of hosts! O let me ever love the habitation of thy house, and the place where thine honour dwelleth." When hearing thy neighbour curse or swear, "O Lord, lay not this sin to his charge: Father, forgive him, for he knows not what he doth." Then hearing any good of thy friend or acquaintance, "O let him grow in grace, and go on from virtue to virtue, and make him fruitful in every good word or work." When seeing any one that is blind, or lame, or dumb, "O Lord, make these distressed creatures amendments for these defects; make the eye of their faith quicker, their inward man stronger, and their hope more lively, and visit them more powerfully with thy salvation." When looking upon a dunghill, "O make me to know myself, and discover to me my false, deceitful heart, and the odiousness and loathsomeness of my sins, that I may hate them with a perfect hatred." When beholding the sun, "O thou sun of righteousness, rise upon me with healing under thy wings, and warm my soul with thy radiant beams, that I love thee better than father and mother, better than all that is dear to me here below." When looking upon a house, "O my God, make me in love with that city, which hath foundations, whose builder and maker is God: O when shall this earthly house of my tabernacle be dissolved, and I received into that building of God, the house, not made with hands, eternal in the Heavens." When seeing other men laugh at any sin, "Lord, let rivers of tears run down my eyes, because men do not keep thy law: O give me that tenderness of heart, that I may be concerned at other men's sins, as well as mine own." When beholding any children, "O Lord, out of the mouth of babes and sucklings do thou prepare praises to thyself; let these children grow up as the lilies, and spread their branches as the cedars of *Lebanon*." When going to visit a friend, "Lord, make him thy friend; and that he may be so, encourage and assist him to do whatsoever thou commandest him." When reproofed, "Lord, let this reproof be as an excellent oil to me;

give me grace to take it in good part; let my soul thrive by it; let it heal my wounds, and make me thankful for this opportunity." When receiving any injury, or ill language, "O *Jesus*, give me grace to follow thy example, and to tread in thy steps, who being reviled, didst not revile again; and when thou wast threatened, sufferedst it, committing thyself to him, that judges righteously." When seeing it snow, "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow." When seeing it rain, "O visit me with the former and latter rain of thy favour, and make my heart rich with thy showers, that I may bring forth the fruits of the spirit." When despised for righteousness sake, "O let me esteem the reproach of Christ greater riches than all the treasures of the world." When it thundereth, "O Lord, the power of thy thunder, who can understand! Let the world take notice of the voice of God, and the inhabitants of the earth learn righteousness."

Sirs, if ever you would learn to converse with God, or to have your conversation in Heaven: If ever you would get a foretaste of the joys to come; If ever you would make religion your business: If ever you would conquer the lusts of the flesh: If ever you would extinguish vain and evil thoughts: If ever you would arrive to a sound mind, and that inward spiritual worship of God, without which, Christ says, *None can please him*: If ever you would learn to conquer temptations: If ever you would have your souls become strong and vigorous in the ways of God: This is the way, even this praying without ceasing. This is the best antidote against sin, the best medicine to cure all spiritual diseases: And it doth not hinder you in the works of your calling, but rather furthers and sanctifies them.

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### ON THE RESURRECTION OF THE SON OF GOD FROM THE DEAD.

THE importance of this great fact, the resurrection of Christ, is stated by Paul to the church at Corinth. *If Christ be not raised; then there is no resurrection of the dead:—those who have slept in Jesus have perished;—our preaching is vain;—faith*

*also is vain ;—we are yet in our sins ;—and those who have preached Jesus and the resurrection are found false witnesses.* Certainly the prophecies concerning the Messiah, cannot be fulfilled. Job, David, and others, must in vain have looked for a living Redeemer. No atonement can yet have been made for sin ; and, we must bear the punishment due to our transgressions. These are obvious conclusions, if Christ be not raised from the dead. But, we yield not to despair ; the light of truth shines upon the subject of a risen Saviour, and inspires us with hope, full of immortality and glory !

The resurrection of Christ supposes the reality of his death. The soldiers, though they perceived that Christ on the cross was dead, one of them, with a spear, penetrated his heart. Pilate believed that Jesus was actually dead ; and therefore gave his body to Joseph and Nicodemus to be buried. His body being bound in linen, with an hundred weight of spices, according to the manner of the Jews in burial, must have produced suffocation, had he not have been already dead.

The witnesses of the resurrection of Christ must now be examined. The first class is that of his enemies. Soldiers were placed to guard the sepulchre ; they felt the earth quake ; they saw the angel roll away the stone from the mouth of the tomb, and were terrified at the sight. They directly fled, and reported to the Chief Priests what they had seen, felt and heard ; and, that Jesus was risen from the dead. And, although a falsehood was immediately put into the mouth of the guard to conceal the fact, and to say, that while they were asleep, the disciples came by night and stole the body away ; yet, no effort was made to recover it ; or, to apprehend those who had committed the supposed depredation. But, if these guards were awake, why did they suffer the body to be taken away ? They were an armed force sufficient to prevent it. Besides, as it was death to a soldier to sleep on his post, can we suppose that all of them could have been asleep, at the hazard of their lives ? Surely not !

The testimony of angels, in the form of men, though disputed by some, ought not to be omitted. They informed the female disciples, he is not here but risen, as he said unto you. He goeth before you into Galilee, there shall ye see him. If they

had not been witnesses of the resurrection of Jesus, they could not possibly have communicated the fact with such precision.—Matthew 28.

We shall now examine the character of the disciples who attested the resurrection of Christ. Their number was competent. In the mouth of only two or three witnesses every word is to be established : but on this subject, Paul, in his first epistle to the Corinthians and 15th chapter, brings forward more than five hundred witnesses. Their moral character is unimpeachable. In simplicity, and godly sincerity, they had their conversation in the world. And, so far from attempting to impose upon the public, in relation to the resurrection of the Lord ; they themselves were slow of heart to believe the truth of those reports, and considered them as idle tales, until they had actually seen, and conversed with their master. As the greater part of these witnesses had followed Jesus from the beginning ; had repeatedly heard his voice beheld his features, and his actions ; had ate and drank with him ; and, enjoyed the closest intimacy and friendship ; we cannot, therefore, reasonably suppose they could have been deceived in his risen person. His appearances to Mary, to Peter, and to Thomas, were at such times, and places, and attended with such circumstances, as formed the strongest conviction of the certainty of his resurrection. The charge of the priests, against the disciples as having stolen the body of Jesus, was as futile as it was unjust. For what could a few helpless persons do against a strong armed guard of Roman soldiers ? And, if they had asserted the resurrection of Jesus, without proof, what could have been their expectations but inevitable shame, punishment, or death ? A species of imposture this, that would totally defeat its intention, and be equally unknown in the history of mankind. To these evidences of the resurrection of Jesus, we may add, what may strictly be called demonstration. After Christ had risen, he gave his general commission to his disciples to preach the gospel, and these signs, said he, shall follow them that believe ; in my name, they shall speak with new tongues ; they shall lay hands on the sick, and they shall recover. Mark. 16. 17. 18. Though this was accomplished in the future lives of the apostles, it was more eminently so on the day of Pentecost. The multitude convened at this festival, composed of every nation, were the astonished witnesses of these things, every man hearing the disciples speak in his own language ! The whole of which you will read in the second chapter of Acts, and which was attributed to the resurrection of Christ as the antitype of David.

The time of the resurrection of the Saviour. This was on the third day after his crucifixion. Christ died, and was buried on the evening of the sixth day ; he laid in the grave till the morning of the first day of the week, which is called the Lord's-day. So that Jesus lay in the state of the dead, a part of the sixth, the whole of the seventh, and a part of the first day. Thus our Lord

fulfilled the type of Jonah; for, as Jonah was three days and three nights in the whale's belly, so the son of man was to lay three days and three nights in the heart of the earth. And, when Abraham was commanded to offer up his son Isaac, looking upon him, at that instant, as good as dead, on the third day he resolved to perform his duty, accounting that God was able to raise him up from the dead; from whence also, as Paul expresses it, *he received him in a figure*. That is, of the resurrection of the Messiah, in whom the nations of the earth were to be blessed. Besides, the time of Christ laying in the grave, was agreeably to his own prediction, when he said, *destroy this temple, and in three days I will raise it up; and this he spake of the temple of his body*. Thus, Christ lay in the state of the dead, according to the time predicted sufficient to prove the reality of his death; and, he arose soon enough for himself, and his disciples, to demonstrate that he was alive again.

That Christ arose with the same body in which he suffered upon the cross, admits of no controversy; for he repeatedly showed his hands, his feet, and his side to his disciples; so that Thomas, as well as the rest, had no remaining doubt of the real body of their Lord. Still, though it was the same body, with all its essential properties; it was raised without the common infirmities incident to humanity, and freed from the seeds of mortality. For being raised from the dead: he dieth no more; but is made a priest forever *after the power of an endless life*. Also, it is declared that his raised body was *glorious*; not only free from hunger, thirst, pain, and temptation; but spiritual and immortal. An anticipation of which, he received at his transfiguration on the mount, and which was perfected on his ascension to glory.

How the resurrection of Christ was produced is strongly described. This being a work peculiar to Jehovah, each of the divine persons were active in its production.—*Christ was raised up from the dead by the glory of the Father*. It is likewise ascribed to the *spirit of holiness*; and that Christ being put to death in the flesh, was quickened by the spirit. Equally so by Christ's own power. He had power to lay down his life, and power to take it up again. Of course, we cannot but consider that the resurrection of Christ is a strong proof of the TRINITY; and that the Divine Persons are mentioned to teach us that the relation and offices which they sustain in the great work of our redemption, demonstrated in the resurrection of Christ, form the most august display of Jehovah's glory!

It now remains to enumerate some of the important designs, and the benefit resulting from the resurrection of the Son of God. It was the fulfilment of the decrees, the prophecies, and the promises of Jehovah. Ought not Christ to have suffered these things, and then to enter into his glory? Paul witnessed to small and great, saying, none other things than those which the prophets and Moses did



say should come, that Christ should suffer, and that he should be the first that should rise from the dead. It demonstrated the character by which Christ was known at his birth, his baptism, his transfiguration, and acknowledged by his disciples as the Son of God. He was, therefore, declared to be the Son of God with power, by his resurrection from the dead. By this resurrection, Christ proved the reality of his atonement, which he had made for sin, by his death: which being accomplished, it was not possible that he should be holden a prisoner in the grave. He was delivered for our offences, and was raised again for our justification, as the Lord our righteousness. Christ, by his death, unstung death; disarmed him of his terrors, and made him the friendly messenger to call the righteous from this transitory state, to immortality and glory: so that, instead of their dying under the horrors of death, they only sleep in Jesus. By the second birth of the Son of God from the tomb, he becomes the meritorious cause of our new birth from sin to spiritual life in God. 1 Peter, 1, 3. As it relates to his whole body the church; in his death he was the foundation of her salvation: and by his resurrection he has become the chief corner stone for beauty and strength, uniting together the spiritual building for an habitation of God through the spirit. As Jesus, after his resurrection, ascended to his Father in glory: so he draws the faith, the hope and the affections of his people, by which they seek those things which are above; therefore, Paul ardently desired more abundantly to know Jesus, and the power of his resurrection. The resurrection of the Son of God, from the dead, is a sure pledge of the resurrection of the just. He the first fruit, they the sanctified harvest at his coming.

Reader, we hope that you are impressed with the importance of this subject as a primary part of the everlasting gospel. It is materially interwoven with our experience and our hope. At your baptism you solemnly realised your interest in the death and resurrection of Christ from the dead, and professed to arise to newness of life. May this obligation be ever cherished and scrupulously observed.—Remember, notwithstanding what we have written to you on the evidences of the resurrection of Jesus, that he who is born again of the spirit, possesses an internal evidence in his breast of the reality of this subject, which the powers of infidelity cannot destroy! And, if the spirit of him that raised up Jesus from the dead dwell in you, he also shall quicken your mortal bodies from the dust of death. We are persuaded that the more you advance in years, the more precious to you will be a risen Saviour; and, the first day of the week will be employed in solemn acts of devotion, inspiring us with an hope full of immortality, and glory.

J. S.